THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

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Pacific Theo. Sem
Reading Room

PACIFIC
Theological Seminary.

THE UPWARD PATH.

Believe not those who say
The upward path is smooth;
Lest thou shouldst stumble in the way,
And faint before the truth.

To labour and to love,
To pardon and endure,
To lift thy heart to God above
And keep thy conscience pure—

Be this thy constant aim,
Thy hope, thy chief delight.
What matters who should whisper blame,
Or who should scorn or slight,

If but thy God approve,
And if, within thy breast,
Thou feel the comfort of His love,
The earnest of His rest?

—Anne Bronte

THE PACIFIC

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A Greater Glory.

This is to come in the future. The future has for man a mysterious interest, and it exercises over him a mysterious power. The promises of God reach out into the future. The Lord's prayer for his disciples not only touched the present but extended to the future. "Father I will that, where I am, they also may be with me; that they may behold the glory which thou hast given me." Little as we know of that eternal home, that which we do know is of intense interest. The Lord Jesus is there. His desire and purpose is that his people may be with him. He could no longer be with them on earth, but as a compensation they were to look forward to being with him in heaven. Blessed thought! Glorious home! Rest with God forever.

"Oh, that will be glory for me, glory for me,
When by his grace I shall look on his face,
That will be glory, be glory for me."

The people of Christ shall, in accordance with his prayer, behold the glory of the Redeemer. The promise sank into the heart of John who recorded it; for he indulged the anticipation, "We shall be like him for we shall see him as he is." The disciples had seen the humiliation of their Lord; they were to see his glory. In what this consists it is for us only to conjecture, with such help as Christ's words afford. It will be the glory of a conqueror, for he shall vanquish every foe. It will be the glory of a reigning king, for "He shall reign from the rivers unto the ends of the earth." It will be the glory from ascriptions of praise for all the hosts of heaven shall sing, "Glory and honor and wisdom and power and might be unto our God forever and ever." "Holy, holy, holy is the Lord God of hosts."

"Glory shines about his head.
And a bright crown without a thorn."

We shall sit with him upon his throne.

THE SOUL'S EVIDENCE.

So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer;
That all our sorrow, pain and doubt
A great compassion clasps about.
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew.

—John G. Whittier.

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. March 8, 1906.

INTER-RACIAL MARRIAGE.

The editorial of February the 15th, on "The Asiatics and the Future," has aroused the natives. The Oakland Tribune and The Pacific Methodist Advocate have devoted considerable space in attempts to reply to it, and in all probability the erroneous impressions conveyed by their brief quotations therefrom have brought the writer thereof some tongue and pen lashings which have not come to his notice. In that editorial we expressed the belief that in the evolutions of the ages marriages between Mongolians and Caucasians would become much more common than they now are. It was said also that we could see no good reason for such deprecation of such marriages now as emanates from some sources. The Tribune remarks: "To a person who thinks that way, there is little to be said. The question is one that must be considered from a personal point of view, and where there is no sensitive shrinking from matrimonial alliances with Orientals it is needless to address argument. However willing a man may be to pollute his own blood and the blood of his family, he cannot impose his lack of race pride on others."

What pollution there was of the blood of the Caucasian woman who many years ago in Hawaii married the Chinaman Ah Fong, and whose daughters are now the wives of men noted in American military and naval circles, The Tribune fails to point out. Nothing has been said either by The Tribune to fix the "pollution" in the case of the widow of the German cavalry officer who married Viscount Aoki of Japan, now the distinguished Japanese Ambassador to the United States, and whose daughter is the wife of Count Hatzfeldt of Germany. The inference is that The Tribune admits that there is no pollution here after all that it says in a general way to the contrary, for it lists these as exceptional cases.

But it is on just such cases as these that argument for or against the marriage of Caucasians and Mongolians must be based. It is here that we see a fruitage not to be condemned. Contemplating these and the mixture of blood in Hawaii on the part of the native Hawaiians and the Chinese, as well as such marriages as that of Dr. Charles Eastman, the noted Indian, and Elaine Goodale, the poet, we are profoundly of the belief that when a man and woman of different race love each other there should be no one to say them nay if they wish to be united in the bonds of matrimony.

Perhaps the present writer might have a more sensitive shrinking from a matrimonial alliance with an Oriental than The Tribune editorial writer might have; but the question is not to be argued from personal standpoints. The writer has seen many American and European women from a marriage with whom he would shrink as much as he would from a marriage with some Orientals.

The Pacific Methodist Advocate is edited by a Southerner of fine character, a man with whom we are in daily association. He considers our position as to its bearings on the problem of the relation between the white and colored people in the United States, and expresses the opinion that, if the writer hereof would go down South and put into practice his theory, he would perhaps soon wake up to the fact that "there are many things along ethnic lines constitutionally irreconcilable, that he fails to see." And it is said further: "About all that some people need to have their eyes opened is to run their heads against the very thing itself. It is then that they find all their finespun theories vanishing like mist before the rising sun."

Just what we would run up against if we were to go South we are not told; but whatever it should prove to be in particular would, beyond question, fall under the characterization of "race pride." This the Advocate practically admits, and asks, "Is it foolish pride for a father to suggest to his daughter not to keep company with a man every way her inferior?" But The Pacific in its editorial of February the 15th was not considering inferiors when it said that the time would come when such marriages would be far more common than many people think possible today. In the evolutions of the ages the brown and the colored people may stand at the top in every human achievement. Everywhere the proud Caucasian will learn and admit their natural equality or go down into oblivion in the onward march of civilization. This world was not created for the Caucasian. If it had been God would have made none but Caucasians.

Seattle is to be congratulated in that she has secured the Christian Endeavor convention for 1907. Christian Endeavorers throughout the country are to be congratulated also. Seattle never does anything that she doesn't do well. The Endeavorers will have royal welcome and entertainment, and in the atmosphere of that city they ought to have one of the best of conventions. The trip across the continent into the great Northwest will be a revelation and inspiration to many.

The Pacific Coast in Brief

Arrangements were perfected this week for the coming of the evangelists, Dr. Torrey and Mr. Alexander, to San Francisco in October. The date for the beginning of the meetings is Friday, September 28th, and they are to continue to Monday, October 29th. Woodward's Pavilion, which seats about 5,000 people, has been secured as the place for holding the services. This evangelistic campaign will cost not less than $6,000 exclusive of the remuneration to the evangelists for their services, the latter to be by free-will offerings at different times while the meetings are in progress. An auspicious sign at the union meeting on Monday when it was voted to enter into engagement with these evangelists, was the presence and participation therein of the Rev. Dr. Clampett, the rector of Trinity Episcopal Church. Bishop Nichols expressed by letter his interest in the movement, and all in all it was realized that we stand at the dawning of a better day for San Francisco religiously. This letter from Bishop Nichols and the presence at the union meeting of the Rev. Dr. Clampett and his hearty interest in and support of the movement, led to the decision to put forth effort to secure the co-operation of all the Episcopal rectors.

The refusal of the Rev. C. R. Brown of the First Congregational Church of Oakland to accept the one thousand dollar increase of salary which was voted him by his church will meet with wide-spread approval. We are glad that the church voted it. We are glad also that Mr. Brown declined to accept it. The offer of it shows the estimate which that people place upon their pastor as a minister of the gospel and the affection in which he is held by them. In declining to accept it Mr. Brown has elevated himself in the estimation, not only of his own church people, but with people in general. It is as he has said; so long as there are so many places where this additional amount of money can be used more advantageously for the cause of Christ, it is better that it should go into some of those channels. It may be said that Mr. Brown could have accepted it and then could have devoted it to such purposes himself. One member of the church is reported to have said that this pastor is a generous giver and that one reason for making the increase was that he might so give without taking too large a part of his salary. We are of the belief, however, that in this day and age of the world, when people everywhere are looking to the preachers of the gospel to practice what they preach, the pastors of our churches will do well to place as low a limit as possible on the salaries which they are to receive. They should think, as Mr. Brown has, of those who are struggling along with much less; of the many places where there is urgent need for money for Christian work and of the great army of toilers whose lot in life is a hard one.

OBSERVATIONS AND EXPERIENCES IN THE EAST.

The Rev. C. R. Brown returned last week from New Haven, Connecticut, where he had gone to deliver the lectures in the Lyman Beecher series at Yale University. The lectures delivered were eight in number, but during his stay of sixteen days in New England, Mr. Brown spoke eighteen times. Sunday morning he spoke to his congregation in Oakland on some of his experiences and observations while in the East. He noted a change in theological seminary training at the present time and the need for greater changes. Heretofore we have been training scholars rather than preachers, and the seminaries must be made over so that the men who are sent out will know better how to practice and will turn out more effective as pastors and preachers. He would have these seminaries so conducted that they should be appropriately called "humanity schools" rather than theological schools. And the men who are turned out from them should be "doctors of humanity" rather than doctors of theology or divinity. The one should not be to the exclusion of the other, but mingling.

In further comment on the theological seminaries, Mr. Brown expressed the conviction that a mistake was being made in aiding young men to enter the ministry. This plan of giving aid wafts many into the ranks who are not capable, never can be, and in a short time they become burdens and not leaders. And the minister to be successful must be a leader.

Mr. Brown was profoundly impressed by the religious atmosphere at Yale, finding there noble religious ideals, natural and constant seemingly in the minds and lives of professors and students.

Among the churches in the East it was seen that the dominant interest is sociological not theological. The people are not talking much now about matters speculative or critical, but practical. The desire is to put the plain and simple gospel into every day application.

A lack of aggressiveness was observed on the part of many of the old and influential churches. There is a self-contentment that forbodes ill to the cause of Christ in many places. Not a few of the churches seem to be out of touch with the plain people.

In this connection Mr. Brown expressed his pleasure in the fact that his church in Oakland had in it many of the common people, people in the ordinary walks of life, with whom life was somewhat of a struggle. He said he was glad indeed that they were there, and that the church would cease to be a church of Christ if it did not reach such.

Everywhere in the East it was stated there was observed a warm interest in foreign missions. It was an inspiring sight to see 2,600 men gathered together in Tremont Temple, Boston, by the Congregational Club, to listen to words in the interests of missions. It made the Rev. Dr. Arthur Smith and many others thank God and take courage.

Mr. Brown had the privilege along with Dr. Smith, President Capen and others, of speaking to that assemblage of men. We give elsewhere an extract from his address. He said then and he said to his congregation of 1,600 people last Sunday morning that this is a day of wonderful opportunity for the church; that we never had so strong a grasp on the Bible, never such a spirit of unity, and never so many valient workers among the young and most active people in our churches; and in pagan lands there is no need now to start in and fight the old battles that had to be fought out here; we are on higher ground, and the call is as never before to go in and win the whole wide world for Christ.

NOTES AND PERSONALS.

The Bay Association will meet next Tuesday at North Berkeley.

The Monday meeting of the Congregational ministers of San Francisco and vicinity will be addressed by Prof. Nash and the editor of The Pacific concerning the Tri-Church Council at Dayton, Ohio.

The Bystander.

In the Church of the Christian Scientists.

In was not a particularly good day for church-going, but the Bystander took his umbrella last Sunday morning and wended his way to the old Taylor street synagogue, now occupied by the Christian Scientists. He is not a Christian Scientist and has never attended any of their services. He confesses, too, that he has never read Mrs. Eddy's book, but was in a benevolent frame of mind when he reached the church. A crowd was passing into the auditorium, which was brilliantly lighted by a row of incandescent lights around the gallery. The Bystander found one vacant seat near the door which he occupied. Every other seat above and below was taken. It was a splendid congregation and almost one-half men. Some were unable to get seats and went away. It is said that the Wednesday evening service is attended by 1,700 people, as both the auditorium and vestry are used and two meetings are in progress at the same time.

The service opens with a gospel hymn, and after the announcements by the lady reader, a solo follows. Then comes the responsive service, which is followed by readings from Mrs. Eddy's book, and the Bible. The Bible selections are read by a man. The subject last Sunday was "Substance." The selections emphasized the spiritual life. The Bystander could only hear portions of the readings from Mrs. Eddy.

To the lady by his side (a stranger by the way), the Bystander ventured to speak in reference to the service. "Why do these people come here?" he asked. "There is no sermon, no preaching, no talking of any sort. What draws them?" To this the lady replied that "You know many people are dissatisfied with the orthodox churches, and are seeking for something which is found here. We hunger and thirst after something for the soul and here we get it." And the Bystander saw familiar faces, once seen in the leading churches in the city, and they came up and made themselves known.. The Bystander has heard it said, and indeed has himself said, that one reason why people do not attend church is because the element of virility is lacking in the pulpit of today. But there is no virility in the public worship of the Christian Scientists. At least in this particular service there was no allusion to ethics, no strong, manly utte ance against sin. Jesus Christ was once alluded to as the "most scientific man of his day." There were beautiful sentiments, and a rather abstruse use of the terms substance, flesh, matter and spirit. The fact is the Bystander was not the least bit interested in the rather indistinct "readings." He was not impressed either by the spiritual atmosphere of the place and nothing occured that made an impression upon him—nothing save the large throng who seemed to be satisfied with themselves and all the world.

The best thing he heard was said to him by a Jew who remarked that "in Christian Science Jew and Gentile may meet together." Then the Bystander remembered the words over the pipe organ "God is love."

As he went down the street a prominent physician drove by behind a pair of beautiful horses. The Bystander knew these horses were paid for by the sick who had taken the doctor's medicine, and he pondered over the healing element of Christian Science, and wondered if the time would come when the doctor will no longer drive the span of horses, when we shall deny successfully the existence of pain. And the Bystander still ponders.

The Paragraph Club

One of His Secrets.

Our First-Church-of-Oakland Brown has doubtless let the Yale theologues into many of the secrets of success in preaching. Into one of his own he may not have let them, yet it is to be hoped that they got into it anyway: the instant evidence he gives that he takes for granted his hearers' good will. The warm friendliness of his first words melts any frost on the windows of the hearer's heart, and they see each other face to face, and, seeing, trust. For this reason "Truth from his lips prevails with double sway"; and if any come to scoff they remain, if not to pray, at least to let the spirit of prayer around them creep in like the healing perfume of pines. But how few ever come to scoff!—that is the point of this paragraph. This Paragrapher listens, now and then, to a preacher whose heart is big and whose vision is wide. He loves and is loved with a rare love and is trusted as few men are. Yet, when he mounts the pulpit his kindly face gets absurdly set and his voice takes the tone of challenge, as if by far the most of us were not in an attitude of ready sympathy and the remnant only apathetic. How rarely are any of a preacher's hearers antipathetic, at least at the outset. How wise is he—worldly wise, as well as heavenly so—whose first approach to his hearers is on the level of assumed good-will, whose heart warms the "My friends" that is often coldly courteous or ineptly placative. And, not to look for things in the preacher's eyes only, is it not wise and fair for all of us to meet others with initial friendliness, in tone and manner? Is not the latch-string of nine hearts out of ten hanging out for any friendly hand? It is likely to be pulled in if we peep distrustfully through the hole before we pull the string, and the door is quite certain to be barred if we demand entrance.

The Law's Delays.

Respect for law and orderly procedure is deeply ingrained in the Anglo-Saxon character. But it is a respect based on the belief that justice is the final outcome. Looking squarely at the workings of courts of justice in these modern days, can we say that this confidence is well-founded? The law's delays are proverbial; are not its betrayals of justice quite as evident? It is bad enough when a worthy cause is frustrated and brought to naught by reason of the tortuous ways and hair-splitting refinements of our courts of justice. How much worse when villainy, most unblushing, most undisguised, is able by virtue of sheer bravado, to procrastinate indefinitely and, not infrequently, to defeat permanently the ends of justice. The spectacle of a notorious scoundrel, disporting himself for months before the gaze of San Francisco, dodging in and out among the technicalities of an intricate legal procedure, is severely trying, to say the least. In our desire to protect the innocent, we have made it abnormally hard to convict and punish the guilty. Our respect for the law and the courts as dispensers of justice has led us into a dangerous bondage to mere form and precedent. It may be a matter of common knowledge that every drug store in town is

violating the ordinance against liquor selling. Yet, evidence that will satisfy a court of justice can hardly be obtained without descending to the level of the law-breaker—even then with great difficulty. And when our case is at last in court, juries no longer face the question, Is the man guilty? But, in the spectacular contest between prosecution and defense, did the prosecution omit any of the technical steps or let slip any technical rule of the game?

Trial by Newspaper.

And yet it is clear that the remedy for failures of justice is not less respect for law and order. Rough and ready justice—through Judge Lynch and vigilance committees—may sometimes have served a temporary purpose. But it is a dangerous weapon to handle. Even less conformable to justice is the trial by newspaper with which we are so familiar, which is so irresponsible, so callous and indifferent to its own frightful mistakes. Two days' examination afforded sufficient newspaper evidence for condemning the whole policy and work of the Panama Canal Commission, and many a public man's reputation has been blasted on less examination than this. No; we need to keep all our respect for law and orderly procedure, all our carefulness for exact, definite fact. But we need more straightforward, common-sense attention to the main issue, a higher value attached to justice than to form and precedent, more impatience of trickery, more conscience in the administration of law and in the machinery of courts of justice.

It is the moral question, after all, that is fundamental. It is proper that every man shall be presumed innocent until he is proved guilty, and that the criminal shall have the protection which due legal process affords. But it is a long way ethically to the position that the lawyer may use every legal device to shield the criminal or to defeat the plain intent of the law. The term corporation lawyer has come to be too much synonymous with preying upon the public. Undoubtedly there is much legitimate corporation business. But there is certainly a wide gulf between legitimate corporation business and the work which has for its aim and object to find the safest way to evade the law and to assist in framing laws with carefully concealed loop-holes for corporation needs.

The Way Out.

Are our law schools, are our colleges generally, emphasizing the sharp, ethical distinctions which modern business conditions so sorely need to have emphasized? Or are we leaving the conscience to take care of itself? We have the right to look to our colleges and universities for the cultivation of that civic spirit, that fine sense of citizenship, which shall push higher the standard of the future. It is discouraging when, as too often happens, our young men go out and ally themselves with the political boss and his methods, with the lower instead of the higher standards of the business world. We need a revival of civic righteousness. We need less neglect of fundamental moral distinctions. We need the sharp, stinging recall, the upright, downright attitude, the trumpet call. We need not so much the formal moral teaching, but the moral ideal.

Happily the atmosphere is clearing. The country has been, is still, taking stock of its moral resources. Things are getting to be called by their right names and to be seen in right perspective. Are our churches and schools also getting ready to push this advantage to the utmost?

Acorns From Three Oaks.

Aloha.

After Dayton, what next?

It seems to me my brethren that the Dayton Conference opens up to all of us a way to help answer the prayer of our Lord. All the evidence from that religious center and gathering seems to indicate that the Holy Spirit led them into the unity which marked their meeting. Now what is left to us but to follow on in Christian love, and practice the full fellowship which our brethren have marked out. Here go my hand and heart to whatever Protestant Methodist brother will accept it. Brethren united are United Brethren. As for the name under which we shall work the same Good Spirit which has led so far will lead to that. Never fear! "Fear not little flock. It is your Father's good pleasure to give you the Kingdom." "The United Church of America" sounds as well as the "American Board." And that is a good sound piece of century old timber. American is as good an adjective as Presbyterian or Congregational. Let the dear name America always be honored. We can all rally under it as we do under the flag. "The United Christian Church of America" is so different and so suggestive a name that no one of the coalescing bodies can be accused of insisting on its favorite title. I have the same Christian right far off here on the Western coast to fly it in our free air as if I had been a titled magnate in our council. The right too to be perfectly quiet and humble when some other name is proposed, endorsed, and accepted. Now brethren at the Congress in Los Angeles, at the Association in San Jose, and the local May Association in Redwood City, ought you not invite the Protestant Methodists and the United Brethren to come and have their full share in the burdens and blessings of these occasions? If they invite us we ought also attend their meeting, at least by representatives, and follow up the proceedings until the courtship and engagement be concluded by the holy Union.

Hail Mount Hermon!

With the pounding of great rain on my windows, and the cry from the kitchen "Come see the hail," and unwonted hail it is, I greet the glad news which comes by telephone that the Mt. Hermon Association is incorporated and has paid option money on four hundred beautiful acres at Tuxedo in Santa Cruz County as I recently prophesied it would. My reasonable Calvinistic soul rejoices and I want to shout like a Methodist —say a Protestant Methodist. I will stick to the facts I know and reserve the shout until we meet by the beautiful Ziante River in July and August and rally on the campus in front of the comely "Ziante Inn and Cottages." A company were to go from San Jose this Saturday but a glorious rain, which will only deepen the flow of our two camp trout streams, prevents. About forty thousand dollars is to be paid for four hundred acres of beautiful land, in a region of unsurpassed beauty, on the narrow gauge R. R., running from Oakland to Santa Cruz. It is seven miles to the sea at Santa Cruz and an electric road is building from Santa Cruz towards it. On the premises are a fine

hotel, an amusement hall, which will, until outgrown, make a fine Assembly Hall. There are also simple boathouses, some cottages, and stables—buildings enough to be ready for a fine assembly this year to test the healthfulness and beauty of the inviting resort. Friends of every name, who love hills and woods and streams, when glorified by Christian service and fellowship, here is one more good opportunity to get a bit of earth which never seems to have had any curse upon it. The financial management is conservative—the very best. A hundred dollars sent to Pres. I. D. Radford, treasurer of the First National Bank, will make you a stockholder. Less than five thousand remains of the first issue of stock. By my friend Bell's suggestion, the first subscribers are allowed to have that hundred dollars credited on fair sized building lots. The lots are to be sixty by one hundred and twenty feet. The minimum price for lots, I am assured, is to be one hundred or one hundred and fifty dollars. Three subscriptions have just come from Los Angeles without solicitation. Everybody who knows Rev. Thornton A. Mills and Rev. Hugh W. Gilchrist, are sure they make good things go. That was proved at Glenwood last summer. It is expected that the railroad will change the name of Tuxedo Station, which is one minutes walk from "Ziante Inn and Cottages" to Mt. Hermon, so that the Mt. Hermon Association will have a station of its own. Thus is another station of life and light opened on our beautiful coast. So Pacific Grove, and all the other schools of summer light and joy from North to South, shall have an ally in bringing to us the speakers, singers and workers who can help make our summer retreats places of enlightment and inspiration. Not ceasing other prayers, let us ask Heaven to bless Mt. Hermon Association. Bear witness friends, Aloha's volunteer pencil running twenty years has never urged your attention to gold mines or productive ranches. I can counsel correspondents where they can plant a safe home. Mt. Hermon is a sweet sound place to plan a summer camp. It is a choice investment for the kingdom.

Hello, Presbyterians!

We are turning in with you at Mt. Hermon. We love Doctor Chapman as you loved Dwight L. Moody. We all love Jesus Christ, do we not? We baptize the same way, we read the same Bible, we are going to the same Heaven. What is to hinder the great, pious, Presbyterian church from pushing beyond its noble purpose to ally all Presbyterians and showing an open hand to "all who love our Lord Jesus Christ in sincerity." How will you federate? I feel a little bolder to pencil this question, because my people sat at the feet of your great hymn compiler, Chas. S. Robinson and the sainted David Magee of New Jersey baptized me. This is just a question. Let us confer about it by moonlight on the banks of the Ziante.

Billions of Blossoms.

Rain like that which shut you off from your accustomed holiday last year is falling yet. It presages added billions of blooms to those you saw two years ago. The kindly ranch people wait to take you city folk to see "the strength of the hills" without money and without price. They have learned to love such as have come among us to stay. Bring your lunch baskets and have a Blossom Festival holiday at Saratoga. All lines of cars compete to bring you at special rates. The papers will tell you the day. It must be about the middle of March. If you cannot come to Saratoga's Festival Day, give your soul the impulse any happy day of Blossom Week.

OUR OBLIGATIONS.

Part of an address by the Rev. Charles R. Brown at the Congregational Club Meeting in Tremont Temple, Boston.

I come from California, a state which, according to the figures of the last census has in it more square miles than all the six New England states and New York and Pennsylvania combined. This vast territory is packed with home missionary problems. From every mining camp and lumber camp, from the wide cattle ranges and the vast wheat farms there comes a cry for missionary work.

Yet with all that responsibility at our doors, we do not, in teaching sacred geography out there, instruct our children to say that Christian obligations are bounded on the north by Oregon, on the east by the crest of the Sierras, on the south by Mexico and on the west by the tide water of the Pacific. We do not find any such limitation put upon it by the New Testament. We have noticed that the man who does not love his neighbor who lives on the other side of the globe, is not apt to be warm and strong in his love for the neighbor who lives on the other side of the street. We are striving in California to embrace the whole world in our Christian interest, and we are with you heart and soul in this effort to celebrate the Haystack Centennial by raising a million dollars for foreign missions.

We are steadily exporting from this country our defects by the shipload; shall we not also export our excellencies? America sends her beer and whiskey everywhere and England has sent her opium. It is not for us to leave the impression gained by those non-Christian races from these exhibits of our life, all unrelieved by the Christian physician and his hospital and trained nurses, all unrelieved by the Christian teacher and his educational methods worthy of the name, all unrelieved by the Christian minister with a church built upon the Sermon on the Mount and the 14th chapter of John, having in it the glory of God as seen in the face of Jesus Christ. This is no time for the church of Jesus Christ, by any lagging indifference to the work of foreign missions to become provincial in its outlook. I cannot believe that when the Christian people of this country are brought to seriously study the situation, they will consent to any such curtailment in the exportation of those best elements of our Christian civilization.

From the belfry of the church where I have preached these ten years, I can look straight out through the Golden Gate. Whenever I go aloft, I can see coming in the great ocean liners of the Pacific Mail Co.—the "Korea," the "Siberia," the "Manchuria," the "Mongolia," names significant of our points of contact. Deep down in the hold of those ships are the teas and the silks, the teakwood and the lacquer, with all the treasures of the Orient sent here for the enrichment and adornment of our life. And out through the port-holes of the steerage, there look strange faces, and there comes the murmur of strange voices, from those who are bent on bettering their condition in this land of opportunity.

But behind them, far away across that widest of all seas, I see a multitude of beseeching faces, like those mystic faces which make up the background in the

Sistine Madonna. They, too, are looking this way; they are looking in through the Golden Gate as if dimly conscious that we have here, a higher standard of human values and an exaltation of womanhood to which their wives and daughters are strangers, the beneficial effects of applied science in the treatment of disease and a system of education which leaves no part of the man untouched, and above all a gospel which carries with it, moral insight, moral energy, moral remedy, to a degree unrealized by their ancient faiths! I see that multitude of beseeching faces looking in through the Golden Gate at my church steeple and at yours; and I feel that their need will never acquit us of our responsibility in the matter until out through that gate we are sending in generous measure all those higher elements in our Christian civilization, made possible to us by the gospel of the Son of God.

RELIGIOUS EDUCATION IN THE CHURCH. FOR BOYS.

By Rev. H. B. Mowbray.

[A paper read at a recent meeting of the Bay Association.]

Asked by the program committee to bring things out of my own experience, let me start with a few self-evident truths.

First: Boys are boys, and not little men.

Second: Boys are religious animals as truly as they are air-breathing animals or bipeds—a fact, however, that they often try to conceal.

Third: This innate religion can be developed and also added to by means of outside stimuli, chief of which is knowledge of Christ, the Son of God.

Fourth: What boys learn largely determines their manhood belief.

This directing and assisting that we give boys in their spiritual development we call religious education. It ought to lead them up to conversion and strengthen them after. It ought, as Moody says, to teach them to be genuine when alone in the dark. It ought to put them in communion with God and fit them, sweetened, happy boys, for useful co-operation with their companions.

The chief school for religious education is the home. The father and the mother, with the accent on the mother, are his first and best priests. The public schools, Y. M. C. A., art galleries, libraries, clubs, help, and of these influences outside the home, the principal one is the church.

Where in the church shall we work most effectually? In the pulpit? In the Sunday-school? In the C. E.? In boys' clubs? or where?

First, concerning the pulpit, many times you hear this question from some good parent: "Johnnie doesn't want to go both to church and Sunday-school and what shall I tell him?"

It seems to me the answer is: If parents attend both, so should "Johnnie." If not, and "Johnnie" doesn't desire both, then let "Johnnie" go to Sunday-school until he is sixteen or eighteen. Personally I can not recall before I was fourteen or fifteen one sermon text or a single thought I heard from the pulpit of my childhood, and it was occupied by eminent men, too. I do distinctly remember golden texts and influences of my saintly and now sainted Sunday-school teacher. No doubt, by a sort of absorption, I was edified and strengthened in that church. It was the best place for me to be at 11 o'clock Sundays. By imitation I gained reverence, and by watching the clock I acquired some patience. Withal I am thankful I went to church when a boy.

I contend, however, that pastors in personal relations, plus the pulpit work, and Sunday-school teachers full of grace and gumption, can do more for a boy than a pastor in the pulpit.

This brings me to my main contention: Christian character, for the most part, is caught not taught. Reverently speaking, God only partially educated his children by dropping down from heaven to earth the Ten Commandments. Not till he came to earth personally, in the Incarnate Christ did we know life abundantly. Our model teacher taught in this manner. He took a class of only twelve. He could, and did on a few occasions, thrill thousands, but most of his time was with two or three climbing a mountain side, sailing with a few in a boat, talking with one at a well, or dining with some friends.

Let me here quote a remarkable sentence of President King's: "The greatest opportunity that is given to any one, is to come into close and helpful relations with a few people, and that opportunity is given to every one."

Religious education in the church is best carried on by what might be termed the "group system," in training classes, Sunday-school classes and clubs. Mark Hopkins and Garfield, without the log, made a good school. The pastor and "Johnnie" made the best kind of a religious school.

My own experience as pastor makes me commend "training" classes, though the number attending mine and the difficulty in getting those present, tend to keep me humble. It is picking the fruit by hand, but it is taking the greatest care of the fruit. It is not so liable to be specked and it keeps better. When you get home for instance, "Mr. Pastor," take those boys that joined your church last Easter. They did it sincerely, but now their religious life is beginning to be a little perfunctory. Take them out of the opening exercise of the Sunday-school, if you please, into a training class for four weeks only. Help them get on their sea legs. Go with them in a boat fishing or for a mountain climb or walk with them from Eureka to Portland.

Next in influence to the pastor is the Sunday-school teacher. The Master had twelve in his class (probably we can do our best work with about six boys). With his class he talked, walked, ate, drank, lodged, washed, wept, rejoiced, sang and prayed. "Ye are my friends," he told these men, mostly young men. And today with us, friendship, made to go on all fours, is the firmist basis of work with boys. No make belief steeple and hitching-post hob-nobbing will suffice. We must be real comrades, companions, coadjutors—ready to give up lectures and concerts and dinners to make and to keep engagements with these boys. Ready to go camping with them, willing to walk the streets to find them a job, anxious to make yourself lame playing base ball, glad to spend your money, and able to laugh at their boyish stories, not easily provoked, readily imposed on, long-suffering to the 10th degree—in short spending yourself until you are conscious that virtue has gone out of you. These are some methods whereby we educate in Christliness.

I have observed teachers, who seemed in most ways to be ordinary, succeed with a Sunday-school class of boys in a manner extraordinary, simply because they faithfully and patiently gave out to the boys their best. Around such the boys flock like

sheep, and the parents will respond for the most part to help their boys. We always have access to the home and the boys are glad to be received in our homes, though it be a flat or a room in a boarding-house.

It is a fact that if any Sunday-school teacher will magnify his office, not confining himself to the half-hour on Sunday, perhaps organizing his class as a club or fraternity, for there is nothing apostolic about the name class—his opportunities will be unlimited in gaining the confidences, hopes, fears and ambitions of this goodly company of coming presidents, saints and martyrs.

What shall we teach them on all these occasions? The cardinal truths, God the Father, Christ his son our Savior, the life of useful service, the hope of immortal life, the necessity of speaking the truth, purity of boyhood life, temperance. Reduce these to twentieth century boy language. Make clear that they are to permeate the boy's being and govern his deeds, words and thought. Give these things out, line upon line, precept upon precept, here a good deal and there a whole lot.

Give the boys difficult problems. Remember Dod, who staid out of school every other day because it was too easy. All boys enjoy jumping high hurdles and climbing tall trees, and other things hard to do. Sessions devoted to admonitions, morals and applications are the namby-pambynesses that weaken both the Sunday-school's reputation and character. Boys enjoy church hymns, not sacred rag-times. By tests, the two favorite hymns of our twenty-five choir boys are "Bethany" and "Refuge." Insist on memorizing passages of scripture, they are more helpful I believe than catechism. Boys are used to work in the public schools and elsewhere. Give them something worth doing in religious education.

These are some of the theories of the Sunday-school with which at present I am making my failures and successes and at request I state them here.

In addition to the pastor's and Sunday-school classes effectual work is being done in all sorts of boys' organizations. The leader's formula is, Have something positive and helpful. Generally speaking, anything is good that holds the boys. Sometimes it seems that if we can merely keep them in the church past the storm and stress of adolescence, we have attained.

A California pastor, reared in rare nurture, confesses he was eighteen before it occurred to him that the teachings from the pulpit and Sunday-school he heard every Sunday had to do with his life. This statement encouraged me and gave me hope in some boys whom I thought were utterly heedless. It was a hint to me to keep the so-called bad boys in church even at much sacrifice.

My experience has been happy with boys' brigades and cadet corps. Many boys are hereby held in the church during the years when most of them who do, are deciding to lead the Christian life. I find no valid objection to the suspected inculcating of the spirit of war. The military drill is helpful in training their rapidly developing bodies and the strict discipline is just what they need. To have such organizations, all that is needful is a man for a leader with two requirements, faith and faithfulness,—I speak advisedly.

Similar means of grace are Roosevelt Boys, Coming Men of America, Messenger Boys and Knights of King Arthur. A boy choir has advantages both in making a joyful noise unto the Lord and in forming a group of boys ten to fourteen years old having a church interest. Skilled musical leadership is helpful but it is only one factor of the organization.

If haply you have some phlegmatic brother without many nerves and who desires to build up the Kingdom with boys, have him organize a drum corps, insisting, as in all boy clubs, that Sunday-school attendance be the price of admission.

The C. E. societies have given the opportunity to many boys to be identified with some church activity, from making ice cream for the social to leading a prayer meeting. The societies, junior and senior, serve the zealous boys and give the few boys who are outwardly religious a chance to express themselves. I believe the social side of this movement is the best part for boys from fifteen to eighteen for they can depend on the church and Sunday-school for their spiritual food.

Boys, as we know them, are ever with us. Their frankness, their attractiveness, their interest, their ceaseless activity and their seeming lack of reverence, their tricks, their noise, their awkwardness are all actual component parts of the boys, else they would not persist in every healthy specimen. Therefore it is for us, who work in religious education, not to scheme to subdue these things, but rather to include them all in our program.

Let me repeat. There is religion dormant or otherwise in everybody. Therefore patiently help him. Introduce a knowledge of the Christ to the boy. Do these things in your own best way, especially by being a friend to some little group. Its the man behind the class or club that does the work. Faith, faithfulness and friendship are the watchwords.

God bless 'em, every one and keep us steadfast in this our solemn obligations as religious educators.

THE LATENT RESOURCES OF THE LAYMEN.

"The Latent Resources of the Laymen" was the theme of President Samuel B. Capen, LL.D., of the American Board at the Student's Volunteer Convention at Nashville. In substance he said:

Discoveries in the scientific world continually reveal to us forces hitherto almost concealed. There is a similar revelation of latent resources in the business world. In many cases what was formerly thrown away in manufacturing has now become a by-product of great value.

The same thing is true in the spiritual world. The first of these latent resources is the power now wasted through lack of great ideals. We are continually dwelling upon the evil power of vicious thoughts. The opposite is equally true. We need more and more the power generated by great ideals. All deeds begin in a person's thought. Young men and women in our colleges should cultivate in their thoughts a great missionary purpose. If they did this there would be a dynamic generated that would be resistless in its power to conquer the world.

The second latent source is our time. How much

does the average layman give of his time to missionary work and yet it is the record of the unfolding of God's plans. If young men once get this conception they will study missions as they do now the literature of their own business. After we have used this latent resource of time in mission study then we want to put it to work for others.

Third. The third latent resource is business training. It is an important unused power which many men should use in service on committees, local and national. We need in such committees the hard training of the business man.

Fourth. Social influence. Tremendous power for good may be exerted upon young men by their associates in the home and around the dinner table. Many important movements have been developed by men with no gifts in public speech, but with far-reaching ability in this other way. Who but God can ever measure the wonderful power that we call personality?

Fifth. The most obvious latent resource is the money possessed by Christian people which ought to be available in far larger amounts for missionary work. If only we can reach this latent resource that is in possession of our own people today, the securing of a sum is entirely practicable, to make it possible to reach the whole world with the gospel in twenty-five years.

Sixth. Another latent resource is that which comes from union work. Many of us are too individualistic. The increase of power through co-operation is everywhere recognized in the business world. We ought to develop the power to work with others. The football team that wins is not the one that has some brilliant individual players but the one that can do the best "team work."

Seventh. While laying the emphasis on work in co-operation nevertheless let us not wait too long for others. Too many young people are always getting ready to do something but never beginning. The way to develop our latent resources is to put to work what we have. One thing we ought to do personally without waiting for any one, namely, adopt some systematic plan of giving.

Finally, the greatest latent resource is not our unused time, or money, or anything else, but ourselves. We have recently had in many cities of our country, in the attempt to bring about better municipal conditions, what has been called a "whirlwind campaign." Why not have such a campaign in missions? It would set forward the progress of the kingdom at least ten years and would be contagious all through the world.

There is some dispute as to who really invented the telephone. The statement has gone forth that a French mathematician, Bourseul by name, invented it in 1854. If the inventor could read the inward record provoked by the use of the thing, he would scarcely want to claim the honor of inventing such an instrument of torture. The "phone" has facilitated business, but it is far from being an unmitigated blessing. The phone increases the velocity of the currents of business, but we venture the opinion that it has not increased the volume of business. If all the city were to agree to do without the "phone" business at the end of a year would not be damaged in any degree. The "phone" is a modern leech on time, patience and business.

The supercilious are simply super-silly.

SOME THINGS LEARNED AND UNLEARNED IN MORE THAN THREE DECADES OF MINISTERIAL WORK.

By the Rev. Theo. F. Burnham.

[The article herewith was read at a recent meeting of the Presbyterian Ministerial Union of San Francisco and vicinity by the Rev. Theo. F. Burnham of Vallejo. It contains much of interest and suggestiveness and we give it space accordingly in our columns. Mr. Burnham is widely known among Congregationalists in this vicinity. He has worked earnestly among Presbyterians for that comity which has existed between Congregationalists and Presbyterians and has long been known as one far more desirous of building up the kingdom of Christ than the denomination.—Editor.]

Not to boast, not to talk down to younger men of less experience, in a patronizing way, but only to record the constant faithfulness of Him who holds his ministers in his right hand, is the purpose of this address. For over 32 years I have known the care of precious souls. It has been a service of joy. Only three pastorates have been mine, and in the third, I am soon to complete the fourteenth year of duty.

The ministry as a profession has little charm for me, but as a calling, a calling of God, it stands alone and has a charm which no other vocation can give. I am utterly out of sympathy with those cowardly, complaining souls, which utter pessimistic views concerning the way churches treat their ministers.

I have never stickled for salary, but have tried to do the work, which was providentially opened before me, and I have never had a financial problem which was personal to myself.

I have asked great things for my Master, and they have come in due time, churches, parsonages and various institutions have come into being, but somehow I never have had to grumble because God's mill ground out slowly, the grist needed at the manse.

I have come to churches when the tide of finance was low, but when I pressed the button of work, the Lord did the rest. So much by way of introduction. Now as to some of the things learned in the years thus far spent in the ministry.

First, I have learned that when Jude said *lapax* he spoke the truth. The Christian faith is a symmetrical thing and it abides. There are variables in theology, but there are constants too.

Not one of the great doctrines taught me by that prince of teachers, Henry Boynton Smith, at Union Seminary, has been laid on the shelf, or found unserviceable in the work of the ministry. We no longer hear men speaking with tongues in our prayer meetings, nor do we greet the brethren with a holy kiss, still prayer meetings are held, and Jesus meets with and blesses his own.

The fundamental truths taught in God's word were not for the first century only, but for all time. Theology is still, as with Prof. Smith, "the science of divine things" and its fundamental note is still "Incarnation in order to atonement" and when we wish to run the whole gamut of divinity, we still ponder "The antecedents of the redemption in Christ," "The Person and work of the Redeemer," and "The Applications of the Redemption in Christ," (H. B. Smith). No man having drunk this old wine straightway asketh for a new theology, but saith "The Old is good."

Many pulpits are weak today, because the new wine

poured out therefrom is found to be mostly water. Men who believe something and who can give reasons for the faith in them, can have a hearing in even this strenuous age, but men care little for negations, minus quantities do not furnish the data for the monumental achievements of architects and civil engineers. In the pulpit there is inspired example for affirming. "I believed, therefore have I spoken."

A second thing learned is the value of a working knowledge of the Hebrew and Greek of holy scripture. It puts an energy and comfort in our proclamation of the truth, when we know and can affirm that we have traced the stream to its source, and can say that our message is not through men nor by men. The pleasure of discoveries in Greek and Hebrew etymology, the recognition of splendid literary features of holy writ incapable of translation, save in a paraphrase, must be felt to be appreciated.

Some men may overdo the matter of the study of the original languages, to the neglect of other needful lines of study, but in this age of stir and push, there is more danger in an opposite direction.

A third lesson learned is the truth, that God's word contains such a wealth of information and of valuable teaching, that the preacher who is a man of that one book, has a vast store-house from which to select food for the flock, over whom God has placed him, with orders to feed the sheep and the lambs of the Master. I have found continued courses of Sunday evening lectures appreciated by the people and a help to the preacher, who is compelled thereby to study more widely and deeply, than when handling an isolated text.

I recall a course of "Nine Evenings with Moses," one of twenty lectures upon "The Shepherd King," twelve lectures on "Daniel and his Times," a course on "The Pastoral Epistles of St. Paul," another upon the "Book of Revelation." The department of church history has been found to be a mine of rich value in the search for treasure for pulpit use.

I recall a course of lectures on The Apostolic Church, on the Ante-Nicene Period, the Post-Nicene and Reformation era, and others in the beginnings of the various leading religious denominations, but I have yet to write upon "Love, Courtship and Marriage," upon "The Rainbow around the Throne" and "The Cry of the Horse leeche's daughter."

A wise elder once said to me of a city where our churches seemed to be losing ground, that the reason was found in the fact, that the ministers were feeding the people upon **pie and cake** rather than upon the Bread of Life.

A fourth lesson learned is concerned with the place to be occupied by the pastor in the activities of the church. The pastor is a leader but not a boss; the Captain of the ship, but subject to the Regulations laid down by an authority higher than his own. On a man of war the Executive officer is busy with the practical matters pertaining to the running of the ship, but in yonder cabin with his separate table and his own cook, lives the captain, and every paper recording the work of the engines, the crew, the weather and the supplies of food and ammunition, is vised by that captain who decides the course to be pursued, when questions arise for decision. The Christian pastor must command, but not seem to do so. He must keep his hand ready to wisely raise or depress the many levers of church work, where the oil of good sense and gospel grace make the movement noiseless and the result sure.

Why, I once asked, was Dr. so and so selected as a college president, and paid a salary of $10,000 a year, the answer came, "Because he is such a good judge of men." The large faculty of over 100 instructors was selected entirely by this man of exceptional power to read men. One of the most necessary qualifications of the pastor, is that of knowing how to locate men and women in the places of Christian activity for which they are especially fitted; but always so leading the worker to his work that one fancies he is springing into his position by a voluntary effort, the velvet on the Italian hand of the pastor causing the candidate to become unconscious of the real presence.

A fifth lesson learned is the fact, that steady work, which does not mean travel in a rut, but constant endeavor to help souls, will always tell and only tell for good in the long run. To advertise sensational themes, to work the lodges for expected blessings upon the church, to worship at the altar immodestly labeled society, may draw a gaping crowd and a few extra nickels to the contribution box, but none of these things build up a church and the pastor using these methods loses power and place in a community.

A sixth lesson is that set forth in the German proverb "Hinter den berge sind auch Cute." Behind the mountains there are people too. Time, travel and experience wear off our rough edges, the older we grow, if we do not become optimists, the tendency is toward the position of the meliorist. Things are not all bad, they might be far worse, and there is good to be found almost everywhere. I could pass many hours, in at least an interesting way, by taking down and reading to you, from the files of correspondence preserved for years, letters from clergymen of many denominations, from Jews and Jesuits, from gamblers and saloon keepers, from saints and sinners, but all holding yet some trace of the divine image like a platter of Haviland china, still showing the trace of aristocratic origin, where the adjective is to be taken literally, remembering that aristos in the Greek means the best. It is the rare privilege of the experienced pastor to confer with leaders among men of many minds and often the sheet let down from heaven opens our eyes to good in men that we knew not of before.

The seventh and last thing learned to which I would call attention is the value of books, not all books, but some for the preacher's own culture and for increasing usefulness. Let me name a few volumes which I have found helpful: The Limitations of Human Responsibility, Pres. Wayland Ellicott, Meyer Alford and The Expositor's Greek New Testament, The Hexaglot Bible, McClintock and Strong, Mark Hopkins, Noah Porter and Prof. Bowne in Moral and Mental Philosophy, Roget's Thesaurus and Bartletts Quotations ever within reach, while the fertile fields of biography have given thoughts for the enrichment of sermons not a few. Every careful reader of such life stories as those of John Todd, John Hall, Spurgeon, Cuyler, Joseph Parker, Drs. Adger and Hoge must be a fuller man for so doing.

The things unlearned are not so many as the things learned. Possibly nine years of discipline in the school of business life between the Academy and the University accounts in some measure for this fact. Blunders made there and corrected by experience in due time, may be the solution of the problem as to the absence of friction and of peaceful pastorates, and I would heartily commend the school of business life, as a means of sweating out a large proportion of the conceit of the average candidate for the ministry, leaving

him only the little made necessary in a world of push and stir. But I have learned to avoid many things which have brought sorrow and loss to some brethren who have had my pity.

The minister who runs into debt, is almost sure to impair his usefulness and to destroy his peace of mind. The minister who makes some one or two families the object of special social attention, is planning for a break which will break his heart some day. The minister who enters upon his work with a great flourish of trumpets, and a glare of red light pyrotechnics, will soon be in a greater darkness than he can fancy possible, the rocket dazzles the vision for a moment, but the coming down of the stick is far from inspiring.

The pulpit today offers the grandest inducement for men of piety, learning and common sense, and he who exercises these gifts has a message which men in every age are eager to hear, and when heard aright the message brings life everlasting.

I would only say in closing, that with St. Paul, I would in all humility remark, "I thank Christ Jesus my Lord that he counted me faithful, putting me into the ministry."

CONDITIONS OF SUCCESS IN MISSION WORK

By James L. Barton D. D.

The Rev. Dr. James L. Barton, secretary of the American Board, was one of the speakers at the recent convention of student volunteers at Nashville, Tennessee. His subject was: "Intellectual Equipment and Continual Growth Indispensible to Largest Success in Mission Work." Secretary Barton said in part, after speaking of the place of the intellect in apprehending religious truths and its use in the application of religious principles to the lives of men: "The task to be accomplished in foreign missionary operations is so colossal and all-embracing in its scope and outlook, that only the best trained can hope to win large success in the attempt. Today every missionary of the Gospel of Jesus Christ must be able to interpret that gospel into terms as broad as the activities, experiences and aspiration of man, and make it vital in every phase of human society as well as in the life of every individual soul.

"The Foreign Missionary in every field and country must preach and propagate the Gospel of physical cleanliness. He must understand how filth degrades the character of all who do not rebel against it. This means the understanding and application of the laws of sanitation to the unfavorable conditions of the East.

"He must preach the gospel of physical perfection. He must teach that the human form was created in the image of God and that it best honors its maker when most thoroughly developed and when freest from deformity and disease.

"He must teach the gospel of industry. The Oriental needs perhaps more than any other class to know that in the kingdom of God there is no place for idleness. Self-supporting, self-developing and self-directing industries must be taught and insisted upon.

"He must preach the gospel of a sane, safe and pure society. There can be no dominant church of God without a reformed and redeemed society.

"He must preach the gospel of brotherly love. He must understand how selfishness stifles the God-like in man and how brotherly love partakes of the divine.

"He must preach the gospel of good works, discriminating such good works as shall be profitable both to him who serves as well as to him who receives.

"The missionary must preach the gospel of intellectual development. This embraces every subject demanded to develop most practically and effectively the intellects of the people and races among whom he lives.

"He must preach the gospel of justice, equality and common rights. This law of God the missionary must interpret into terms which shall command the assent of the consciences of the people and make them see in it all the beneficent law of God.

"He must preach the gospel of human sin. The missionary must preach and teach the gospel of redemption for the entire man. Not merely a redemption that is to be effective only after death, but a redemption that begins as soon as the soul opens its secret chamber to the light of Jesus Christ, that reveals itself in every word and in every act. It is this that creates the home, that forms a new society, that quickens the intellect, purifies the mind, perfects the body and saves the soul. There are no depths to which the gospel cannot penetrate and no heights to which it may not exalt the soul of every living man.

"This theme can be grasped only by missionaries of well trained intellects and the work of propagating it most successfully conducted by those who are masters of their every faculty.

"The experiences of the older mission boards have proven that men and women possessing the absolutely essential spiritual equipment are the most successful if their intellects are most thoroughly trained and cultivated. It has been repeatedly demonstrated that these possess the most reliable judgment, are the least disturbed by unexpected obstacles, are the most persistent in the face of prolonged opposition, are more stable and their faith more successful in dealing with local officials and the educated classes, are more influential with all classes, are able to turn successfully to every department of work and never fail to produce more permanent results.

"It is inevitable therefore that the foreign missionaries of all Christian workers should be most thoroughly educated and possess well disciplined minds."

The department of health of New York City has been analyzing drugs. Its results have been so startling that a movement to secure state supervision of drug stores has been started with the active support of nearly all of the medical societies in the city. They show that a very large proportion of the drugs sold even in the best drug stores of the city are so heavily adulterated or of such poor quality that the purchaser or physician who prescribes their use can never be certain of what the effects will be. Samples were obtained of the very best drugs sold by eight of the leading wholesale drug firms of New York, firms which supply, according to estimate, 99⅞ per cent of the retail stores of the city. One hundred and fifty samples of aconite, belladonna, digitalis, lobelia, senna, saffron and rhubarb were secured. Of those thus far analyzed not a single one has been up to the standard set by the department of health. Some of them were adulterated, some were weakened by age, some were improperly ground. Some of the aconite was so weak that the effect of a normal dose of ten drops could not be secured without using twenty-two drops. The strength of the belladonna varied so widely that a normal dose could be secured from eight drops in some samples, but required fifty drops in others. And with other drugs similar results were reachehd.

Church News.

California.

Martinez.—Two persons united with this church on Sunday, March 4th on confession.

Berkeley, First.—Eleven persons were welcomed into the fellowship of the First Church on Sunday morning, two on confession.

San Francisco, Bethlehem.—At the communion service last Sunday morning, 19 persons were received into the fellowship of the church, 9 of the number uniting on confession of faith. With one exception all were adults. The Rev. E. S. McClure is in charge of the work at Bethlehem.

Oakland Pilgrim.—The semi-annual missionary barrel opening took place Friday evening of last week. It was, as these barrel openings have been for many years, an occasion of much interest. The receipts amounted to $78. The Rev. E. L. Walz of the Fourth Church of San Francisco was present and gave an interesting address.

North Berkeley.—Last Sunday was a day of thankfulness at North Berkeley. An effort was made to raise the $1,300 needed to secure the $2,000 loan and grant from the Church Building Society. The amount was exceeded by $500. This additional sum will be applied in payment for the pipe organ. At the service on Sunday the first child baptized in the church several years ago was welcomed into membership. In all there were 13 accessions to the church, 2 uniting on confession.

Los Angeles, Eastside Church.—Twenty new members united with the church Sunday March 4th, six on confession of faith. This brings the membership up to 325. The members of the church are securing pledges for a new pipe organ which they hope to see placed in the auditorium before many months. On Sunday night, Feb. 18th, Mr. Forbes gave an address on Abraham Lincoln, which has been his custom for the last thirteen years on the Sunday evening nearest to the anniversary of Lincoln's birth: he also invites each year on this occasion the members of the local G. A. R. the ladies of the G. A. R. and the Relief Corps to occupy the front seats in the church. The old soldiers always attend these services in uniform and sit together in a body; they enjoy the old war songs which are always sung on these occasions, and join with the choir in singing them. On the anniversary of Washington's birth, Mr. Forbes gave an address before the Kenesaw Post, G. A. R. on "The Life and Times of Washington." Dr. Washington Gladden has been engaged to deliver his lecture on "Getting Together," in this church May 16th.

Pasadena, Lake Avenue.—The members of the church are rejoicing because the $2,000 debt due the Church Building Society has been raised. All of it has not been actually paid but the full amount has been pledged. The plan is to dedicate the church early in May soon after the Pacific Coast Congress meets in Los Angeles. The building was completed over a year ago but the dedication has been postponed until the debt was cleared away. The church is enjoying its share of the prosperity now visiting this Southland. The Sunday-school is more progressive and up-to-date than any other in Pasadena. Under the superintendency of Mr. M. W. Brown it is forging ahead at a tremendous gait. Twenty new pupils have been added within the last two weeks. The two classes of young men and young women, the Baracas and the Philantheas, started five months ago, now have 35 members each. Mr. Brown is leader of the former and Mrs. M. M. Coman, of the latter. Mrs. Coman conducts a Bible drill every Sunday morning, which is wonderfully interesting and instructive. The pastor, Rev. Stephen G. Emerson, also gives a stereoptican talk which is very helpful and appreciated by old and young. Other features which aid in making the Sunday-school a success are the Sunshine Choir, the Orchestra, the scheme to insure punctuality and the various plans in operation in the Primary Department. Last Sunday seven new members were received into fellowship. The pastor preached his fifth of the series Sunday morning sermons on the Apostles' creed. Old Grandma Watrous has been missed the last two Sundays, owing to feeble health. She is 94 years old and this is the first time she has been absent in two years.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY UNION.

Mexican Missionaries in California.

On a recent Sunday morning in Pilgrim church, Pomona, a novel feature of the service was the presentation to the congregation of the Senor Felipe Hernandez and wife. These are workers newly come from Mexico to minister to the spiritual needs of their countrymen in the Pomona Valley.

For many years Pilgrim church has been interested in the Spanish work, conducting it under the leadership of Mrs. H. J. Crawford and others, some of whom still assist, and some are engaged elsewhere.

The new helpers were for twenty years connected with the American Board Mission in Mexico, first as converts, then in the service as laborers, efficient and beloved.

The present financial distress of the Board has made necessary a temporary reduction of the working force in Mexico, and these workers were regretfully given up. They have come to the land which sent them the light, bringing back with them the same light to those of their own people here who are still without it.

The welcome given them by the Pomona church was very cordial. Full provision for their support has been made. Their field will include the Mexicans of Ontario and Chino as well as of Pomona, the Young People's Union of Ontario pledging a definite part of their salary.

The presence of these missionaries has greatly quickened interest in the work which occupies them. Pilgrim church, aided by friends in other churches, and by the constant efforts of the Spanish congregation, has purchased a well located lot with residence for the new pastor, and is about erecting an attractive chapel for the Mexican congregation. A fund for such a building was started through the sale of a turkey by a devoted Mexican mother more than two years ago. Largely under Mrs. Crawford's care the fund has been kept growing. Work will at once commence on the new church, and it will be dedicated without debt.

The first service conducted by Senor Hernandez was one of prayer and consecration, and his first ser-

mon was from the text, "Behold, the Lamb of God." His people give a hearty welcome to their new minister and wife. A. B. Case.

Guerrero, Mexico, Feb. 24, 1906.

TACOMA AND VICINITY.

By Avondale.

Hurrah for "The United Church!" Thanks for your translucent articles along the line of Church Union, Mr. Editor! Canada will probably beat us in the race for union, but to be second in a good cause is no disgrace.

We were much puzzled, in reading the article upon "sky-scraping mountains," to know where Mt. Ranier Washington, 14,363, could be located. We know Mt. Tacoma of similar height lies about sixty miles from the head of the bay upon which our own beautiful city is situated. It was originally called by the Indians "Tachoma" (ch pronounced as the Scotch and German, but more gutteral) which means "The Nourishing Mother," because from her snow-white breasts there flow the streams and rivers that nourish the valleys that lie around that grand old mountain. It's a pity that some folks (not the Pacific) should be so obtuse to the "eternal fitness of things" and seek to rob this venerable pile of its old and venerable name. Like "the auld wife and the sheers" we will stand by "Tacoma" till we dee.

Our city had a delightful visit from Dr. Penniman of Pennsylvania University. While his addresses to the educational institutions of Tacoma were helpful and inspiring to the students, perhaps the most beneficial to both old and young was his lecture on "Archæological Research In Babylonia." For an hour and a half we listened with unabated attention, whilst with easy-flowing, pure, sweet English, lightened with humorous glints and witty sallies, he told the wondrous story of how and where some of the "finds" have been made. Also such as corroborated the xiv of Genesis and other portions of the Bible record. One left the building with a firmer faith in the Word of God both as to historicity and veracity.

Plymouth Church has organized a men's club. It is for church work; to talk over its conditions, interests and prospects. A few days ago there was a Colonial Social at Pastor Hendley's home on Yakima Ave., which was largely attended by the members of the congregation, one of the pleasing features of which was, the presentation to Mr. Hendley of an elegant reclining chair.

The "elect" ladies of the East Church last week held an all day meeting preparatory to their Easter sale of work, and at night invited all the members of the congregation to participate in a Colonial Dinner. The name East Church is fast becoming a misnomer, as within a few years its location will be central Tacoma.

A unique thing in the East End this year was the carrying on of special union services by the Presbyterian, Methodist and Congregational Churches, which continued for six weeks. On Sunday evenings there was one flock and three shepherds. An engaged evangelist, who was one of the Chapman campaign men, broke down the first week, but the pastors and people decided to carry on the work themselves. The meetings proved a great blessing to the Christians of the district, and a number of young people took their stand for the Master. The last Sabbath evening was memorable, for the series closed with a union communion. The pastor of the East Church supported by the Methodist and Presbyterian pastors presided, whilst two deacons, one elder and a Methodist class leader distributed the elements. "'Tis like a little heaven below" said one and the responses of many hearts said "Amen." Another said afterward, "Why should we not always meet together thus?" A kind of gulp in the throat was all the reply that could be given, and a hope expressed that some day the prayer of the Master might be fulfilled "Father I would that they should be one as we are one."

In all probability the First Congregational Church will ere long have a fine new house of worship on its lots at Division Avenue and L Street. It is hoped that work will be begun to this end early this year. The plan is to erect a stone edifice at a cost of about $35,000. The church has an offer from Colonel C. W. Griggs to contribute $1 for every dollar raised by the church up to $15,000, and the building fund committee expects to be able to call on him for the entire $15,000.

Oregon Letter

By George H. Himes.

At a business meeting of the Highland Congregational Church, held last week, Rev. Arden M. Rockwood, who has been pastor of the church from organization, was called for another year. Six new members were received by the church last Sunday, three on confession of faith and three by letter.

At the communion in the First Church of this city today, four new members were received by letter.

One of the "Old Guard" in the Methodist Episcopal Church of Oregon, Rev. John Wesley Miller, passed on to his reward, in this city, on the 14th ult. He was born in Pittsburg, Pa., Feb. 22, 1823, was educated at Ashland, Ohio, and was licensed to preach in the North Indiana Conference. In 1849 he was transferred to the "Oregon and California Mission Conference," and arrived at Portland in August, 1850, when it was a mere hamlet of one hundred small houses. He was a member of the first conference held in Oregon—in fact upon the Pacific, and is the last but two of that body. A personal knowledge of this brother covering a period of forty years, caused me to esteem him most highly. He, indeed, understood the simple life. In the words of another: "In character he was as firm as the granite hills; in convictions, deep-rooted; in motive, pure; in faith, childlike; in heart, cosmic; in courage, dauntless; in devotion, tireless; in service, self-forgetful, and in life an 'Israelite, indeed, in whom there was no guile.'" I count it a great privilege to have been counted a friend by such a man.

Rev. W. H. Boyd, of the Forest Grove church, preached for the First Church, Salem, last Sunday, Principal Bates of Tualatin Academy, supplying the home church. This was Mr. Boyd's first visit to the state capital.

The debate between the teams of Whitman College, Walla Walla, and Pacific University, which took place at Forest Grove on Feb. 23d, was won by the Whitman team, by a vote of two to one. The question for debate was: "Resolved, That the Inter-State Commission should be given power to fix rates in disputed cases; these rates to remain in force until reversed by the higher courts." The Whitman College boys had the affirmative side.

On the evening of Feb. 27th an attempt was made

in Salem to stab Rev. Paul Rader, superintendent of the Oregon Anti-Saloon League. Fortunately a card case in his vest pocket averted the intended blow. Mr. Rader grappled with his assailant and got off without injury save a severe cut on the back of one of his hands. This dastardly attack has created a good deal of excitement in Salem, and it has been charged that it was inspired by the Liquor League, but of course the saloon men disclaim all knowledge thereof.

Portland, March 4, 1906.

INLAND EMPIRE LETTER.

By Iorwerth.

Founder's day celebration at Whitman college which took place last week was one of unusual interest. There was a large gathering of the alumni and friends of the college from all over the Inland Empire. Mr. John H. Kennedy, a student of Whitman Seminary at its organization was present, and added much to the interest of the occasion. Having a remarkable memory he was able to give the names of a hundred of the first students. There was a reunion of a number of students of the years 1866 and 1867. Among those present at the luncheon given at the home of C. W. Clark, was the widow of the first principal of the Seminary, Mrs. P. B. Chamberlain.

The principal speaker representing the early history of the Seminary was William S. Clark. He recited incidents of the years when the school was in the charge of Rev. P. B. Chamberlain and Dr. Cushing Eells. They were the days of small things and heroic struggles. Deserved tributes were paid to the early workers, among them Dr. A. J. Anderson, under whose administration the institution became a college. Mr. Marvin Evans, of the class of 1890, now a prominent lawyer, said of him, "He was a man of God, born for a purpose, and a part of that purpose was to give Whitman college a start." The daily paper said, "Perhaps best appreciated of all, especially by the students, was the address by Mrs. Rosine Edwards Stuart, of the class of 1895." Mrs. Stuart's period was that of the beginning of college activities. They were the days of the first athletic and oratorical contests, and the institution of the first literary societies and publication of the first paper. The development of Whitman college under President Penrose has been remarkable. There are at present over 400 students enrolled and 35 professors and instructors in the faculty. President Penrose is attending the conference of colleges of the interior meeting at Colorado Springs this week.

A church of 30 members was organized at Orchard Prairie, in the suburbs of Spokane a few days ago. This and the Pleasant Prairie church will yoke and build a parsonage in the near future. This will make the tenth church within the 10 mile circle around Spokane. There were two twenty years ago, when the writer arrived, with about 60 members; now there are about 1,400 members. Then there were less than 100 Sunday-school scholars, now there are about 2,000. Yet the growth does not keep pace with the material progress.

Rev. F. A. Bown, formerly of Springdale, has begun work with the church of Hillyard under favorable conditions and we bespeak for him a prosperous pastorate.

Meditation is the soul's mealtime.

CHRISTIAN ENDEAVOR SERVICE.

REV. HERBERT N. BEVIER.

March 18.

Topic: Christ's Life—His Summary of Conduct; the Sermon on the Mount. Matt. v: 6-7.

We have now in view the third element in Christ's life, according to the plan of topics, and it is adjudged to be, his teachings as to conduct. Matthew Arnold has said that conduct is three fourths of life. We accept the statement only on the ground that the meaning of the word be enlarged to embrace the inner promptings, decisions and springing of purpose which are a part of conduct and condition it. If conduct is determined as manners merely then we object to the much quoted sentence. And to be strictly sincere many of those who think they see deeply into human nature and its needs feel that conduct, which in the last analysis is only an effect of a more noble cause, is elevated far beyond the limit of its intrinsic importance in the literature and culture of the times.

At any rate it is evident that Christ in the Sermon on the Mount laid his stress not on manners but on that which is behind manners, not on morals but "the moral," not on the outer deed but the inner spirit which made the deed possible. Today, we say; do, dare, win, succeed. But our divine Master was always saying "Be" rather than do.

When after a night of vigil with God, Christ gave to his disciples the pronunciamento of his Kingdom he laid the emphasis precisely where he did at the threshold of his ministry, that memorable night, when Nicodemus came to him—on the new heart. Notice how he attacks the empirical philosophy in the opening sentences,often called the gateway into the Blessed country. He begins with "Blessed **are** the poor in spirit, for theirs **is** the kingdom of heaven." There is nothing of appearances here, nor of phenomenal manners, the words "are" and "is" betoken reality, they express things that abide, not things fleeting. Blessedness is not a thing of hap or phantasm, it is a thing in itself. It is not a thing unknown but known. And then again it is not a thing of the outside at all, it is of inner being, not of manners or appearances but of heart life. "Blessed are the poor **in spirit.**"

So Christ begins his summary of conduct, if such it may be termed, we should much prefer to say of character, by a keen stroke at much of the boasted wisdom of men. He attacks the agnostic in his central citadel and is thus in harmony both with the spirit of revelation in its entirety, and the clearer intuitions of the mind. If by conduct in the topic is meant the reflex of character then the term is well used, if that which makes character, self developing, we cannot accept it.

The Kingdom of Heaven then as it is to be realized in a spiritual race of redeemed people is entered through the manifestation of a lowly, receptive, dependent mind. There was no spirit which Christ attacked more often than the opposite of this. The boastful Pharisee who judged according to appearance, had little quarter at the Master's hand. Christian conduct which is the reflex of His spirit must be a thing of heart and sincerity, of modest estimate of self, and of open receptivity to every word of truth. Such a spirit may be shown by rich and poor alike, by learned and unlearned, by young or old. The hopelessness of the opposite spirit is shown in "Ye will not come unto me that ye might have life."

This inner sap of conduct pulses through every branch and twig and twiglet of the tree. Whether by

the tree we understand the Sermon, or the life it teaches, it is the same. The Blessed are those who mourn,—not the steeled in heart, not the unsorrowing for sin, or loss, not the indifferent to life's ills, but those who can feel and weep. And not the paid mourners with their artificial grief, but those who out of a sincere spirit, "Rejoice with them that do rejoice and weep with them that weep." Then the meek are blessed. This is kindred to the first with a shade of difference. The Expositors Greek Testament defines such as those "who suffer wrong, without bitterness or desire for revenge." So we speak of the "meek and lowly Jesus." The same regard for inner values is seen in the next. Those "who hunger and thirst after righteousness" and again "Blessed are the merciful" the spirit of loving kindness, again, "Blessed are the pure in heart" a text of the mystic in all ages, and then again the peacemakers, and the persecuted. Those governed by such spirit are adjudged to be "the salt of the earth." But as though avoiding the persistent tendency to substitute the outward appearance for the inward substance he again subjoins the warning against a savorless salt, which is good only to be trodden under foot by men.

Thus in the proem to this grand sermon we have the spirit of true conduct summarized. The rest of the discourse but amplifies and expands that already given In this discourse we have the ideals of the new Kingdom vividly drawn. In it a star that ever leads until it stands over where the infant Christ reposes. Here a life is outlined so noble, so pure and so perfect that it can never be fully overtaken in time. It is the charter of a Kingdom of heaven, which though implanted and developed in this life will be perfected and consummated only in a life to come.

EVANGELISM EXTRAORDINARY.

(From the Cailfornia Christian Advocate.)

Rev. W. J. Dawson, who has just completed a series of special meetings in Kansas City and in Chattanooga, has added greatly to his prestige by the success of his meetings in Schenectady, New York, in which Edward Everett Hale, Jr., the Professor of Literature in Union College, was soundly converted. It was our privilege recently to hear him preach two sermons of remarkable power. It was estimated that nearly five thousand were present in the great auditorium in Chattanooga on that occasion. He preached on "This, My Son, Was Dead." He showed with great force how one dies to beauty, to love, to purity, and to the sense of God in the world. His marvelous emphasis on "dead," the deep, hollow, sepulchral way in which he said, "Dead! Dead!" cannot be forgotten in a life-time. He is a man of thought rather than mannerisms. He has no sensational methods. His appeal is direct and sound. He aims to get hold of the intelligence and conscience. In his subsequent sermon he used the words of Christ, "Except a corn of wheat fall into the ground," etc. He traced the life of Christ, showing the points where he died to the world and became alive to higher things. Paul's experiences were also used to emphasize the same point. He contended that it was not an easy thing to become a Christian. He took the ground that it was not reasonable or best that the Christian life should be represented as an easy thing. Christianity appeals to the heroic in mankind.

The New International Encyclopedia says of him: "An English clergyman and author, born 1854, entered the Wesleyan ministry in 1875, resigned from the Wesleyan ministry and entered the Congregational in 1892. Mr. Dawson is well known as a lecturer, essayist and poet. Among his publications are: "A Vision of Souls," "Quest and Vision," "The Threshold of Manhood," "The Makers of Modern Poetry," "The Redemption of Edward Strahan," "Poems and Lyrics," "London Idyls," "The Story of Hanna," "The House of Dreams," "Judith Boldero," "Makers of Modern Prose," "Savonarola, a Drama," "The Man Christ Jesus."

He is a strong preacher. He presents a striking appearance before an audience though he does not seem to be at all conscious of the fact. There has been some criticism of Mr. Dawson as an evangelist, or rather as a revivalist. This does not surprise us. Those who are looking for numbers will or may be disappointed. He seems to be contented to preach a powerful gospel and let the people go away to think. The end and aim of his preaching is to make a powerful appeal to the conscience. It never seems to occur to him that any sort of mechanics beyond the power of the gospel is possible.

He makes an application of his sermon; he asks for seekers to rise, but the emphasis is largely on the gospel message. His ideal has value. There is a class which, doubtless, require a tremendous application of evangelistic methods to induce them to overcome the moral inertia and start on the highway, but it might be well for the Church to stop and consider whether there is not danger of multiplying the difficulty by constantly using those extraordinary methods to induce the unconverted to yield. This is evident, that evangelism must strike a new chord. It is our conviction that a powerful appeal to the moral and spiritual meaning of mankind, directly from the pulpit, is needed. We greatly enjoyed the deep spiritual fervor of Mr. Dawson's sermons.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held in the Fourth Congregational Church, Oakland, Thursday, March 15. Sessions 10:30 a. m., 1:30 p. m. Addresses will be given by Mrs. J. K. Harrison, Mrs. R. B. Cherrington and Mrs. E. S. Williams; also by Mrs. T. C. Edwards, who will give extracts from letters received from her daughter, now a teacher at Cubero, New Mexico. Luncheon will be served as usual. The church is located on Grove and 36th Sts. Grove St. cars pass the door. Key Route station at Grove and 40th Sts.

L. T. Perkins.

The "Christian" people of Hazlewood, Pa., are reported to have requested the resignation of the pastor because he insisted on "doing the family washing." The women of the charge came to his rescue and the brethren, afflicted with more pride than liberality, had to recede. This was a case of "soft soap" wrongly applied. If these trustees had decided to raise the pastor's salary $2.50 a week, the solution of the problem would have been simple enough. The pastor cannot always do as he would like to do, but as he can do, and we glory in the courage of the man who does anything and everything possible to keep out of debt. No pastor ought to be compelled to do the family washing, but it is far better than lounging around with an old silk hat on his head, going about town advertising departed glory. Some people play golf or loiter about the town while the wife looks after the children and does the laundrying. We do not advocate ministerial laundrying, but if we know a man is doing his best with the conditions facing him we would rather hear him preach than hear a man preach who preserves his dignity at the expense of a square deal with the other members of the household. The church that can do better and deliberately "cinches" the pastor financially to such straits makes a serious blunder.

Our Boys and Girls.

CATCHING THE LEADER OF THE GANG.

"Hi, there! Give us er shy at yer hat, mister?"

"All right! Fire away!"

The man and the boy faced each other. The man's bowed form straightened; his face, lined a moment before with anxious thought, glowed genially. The broad, mischievous grin on the boy's face spread into open-eyed incredulity as he stared. The handful of gravel dropped.

"Don't yer see the gentlemen's waitin,' Tom?"

'Yer don't git er shiny hat like that ter w'ack at ev'ry day!"

Tom turned on the boys. His lips curled scornfully. "Think I'd waste me powder on a tame buck like that?"

"Thank you," said the gentleman, lifting his silk hat with courtly grace as he passed.

"Well, good-by, fellers—I'm off!" said Tom abruptly. "Meet me ternight at ten, an' I'll read yer me notes."

Tom sauntered on, but when he was out of sight of the boys his mood changed. He was alert now. His eyes were fixed on the man whose frank comradeship had started within him that glow of admiration that was tingling through every nerve of his body.

On they went around corners, through alleys and streets, even unto the top of a high hill. The man went up the steps of a handsome house—the door opened and shut.

Across the street, up and down, patiently walked Tom, but whenever he turned, by some strange twist of his anatomy, one eye was always on that shining brass door-knob. It happened that just as Tom was passing the house the door opened.

Again the man and the boy stood face to face. There was, however, no recognition on the man's part, so greatly had that one hour's pursuit of his hero changed Tom's whole expression. But the divine will that these two should meet was not thwarted, because this servant was found "ready to co-operate with the living God" when the opportunity for service came. Absorbed though he was in mentally watching his own plans for usefulness fall to naught, nevertheless, as he looked down into Tom's eager, staring, longing eyes, he said simply and intuitively, as one speaks when the line of communication between his soul and his Master is not crossed by selfish purpose or by reason, "You wish to see me? Come in."

"Yep—no! Yer don't know who yer 'vitin' inter yer house!"

"But I feel that you wish to see me. Come in."

Tom's earnestness carried him up the steps. "No foolin'! I'm Tom the Terror—leader of that gang they can't ketch."

The man's face brightened. "A leader, did you say? That's just what I'm longing for. Come in, Tom—do."

"Let go me hand? Are yer deef? Some folks call me the very divil hisself!"

"Ah! I'm glad to meet you. I think the Lord must have sent you in answer to my prayer."

"Tom, you say you're a leader."

"Yep, but I told yer w'at of."

"Never mind what of. When one has qualities that make him a leader of men, where he shall lead them may always be a matter of choice. Did you hear, Tom?"

"Um," nodded Tom.

"The greatest need of the world today is leaders"—the man paused—"leaders in the path of righteousness, Tom."

"Guess there's no sech place down our way."

"Two months ago, Tom, I started a spite of my love and work, it's a failure. mission school—down your way. In I've just come from there. I'm utterly discouraged"—

"Look-a-here," burst in Tom, "'twas my kids that broke yer lock, an' tore up yer books, an' took the insides out of yer clock, an' stopped yer music. But I'll tell yer w'at I'll do—I'll set me kids ter work ter patch up yer books, an' I'll mend t'other things meself—'cause they're yourn."

"Ah, how kind of you! But the boys—will they do it, Tom?"

"Do it! Ain't I their leader? I don't have no foolin' w'en I lead!"

"No, Tom—I'm sure of that. That's why I want you to work for me. I've been trying to find these very boys for months, but without success. You already know them—you acknowledge you're their leader. Now, instead of leading them into evil ways, lead them into the path of righteousness. Will you, Tom?"

"Maybe I would if I knowed the way meself."

"Well, Tom, you're not only taking the first step. but you're leading the boys, too, when you get them to repair the mischief they've done."

"Well, I can't see no furder ahead'n that fust step, Gin-ral."

"You'll learn the way as you walk in it Kneel here with me, Tom, while I tell my Master that you've come to serve him for the rest of your life."

Tom knelt. Perhaps he knelt simply because that friendly touch on his shoulder was the dearest thing in his life, but when he rose from that brief act of consecration he had caught his first glimpse of the light that shineth along the path of righteousness.

"I promised ter read me notes ter the kids ter-night, an' I will, but I'll read 'em a new kind of notes, begorry," grinned Tom. "Now stop yer worryin' 'bout them kids. 'Fore you know it you'll see all five of 'em settin' in the frontest row, listenin' ter yer talk wid all the ears and mouths in their heads. An' oh, Gin'ral, now I've taken all yer troubles on me own shoulders, can't yer let out some of yer nice smiles a little, jus' a little?"

The grave, quivering face broke into the genial smile of comradeship that had won Tom's heart a few hours before.

"That's it! Keep it a-goin' till I come back ter-morrow wid me notes. Good-by, Gin-ral."

"Good-by, Tom, till tomorrow."

At the foot of the steps Tom turned. The boy of the street that needed this man and the man of God that needed Tom looked for a moment steadily into each other's faces. In that glance of mutual helpfulness the spiritual balance of the world was struck.—Caroline F. Needham, Boston, in the Sunday-school Times.

AT THE SIGN OF THE SMILE.

We're weary a-walking the highway of life;
We're fretted and fluttered with worry and strife.
Let us drop by the wayside the heavy old load,
And rest at the inn at the turn of the road—
Let us tarry awhile
At "The Sign of the Smile."

Let us tarry awhile at "The Sign of the Smile"—
Forget all our griefs in the joys that beguile;
Let us pleasure the noon till it changes to night,
Then up with our loads and we'll find they are light—
Let us tarry awhile
At "The Sign of the Smile."

—Selected.

Mr. Quiller-Couch told a good Cornish story the other day in presenting certificates to the members of an ambulance class in his own town of Troy.

"Years ago," he said, "an old Cornish fisherman at a similar class was asked how he would treat the apparently drowned.

"'Well,' he replied, 'the first thing we always did was to empty the man's pockets.'"—Westminster Gazette.

BE A GOOD BOY; GOOD-BYE.

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And started to school in full battle array,
Well armed with a primer and slate.
And as the latch fell I thought myself free,
And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me:
"Be a good boy; good-bye."

"Be a good boy; good-bye." It seems
They have followed me all these years;
They have given a form to my youthful dreams
And they scattered my foolish fears.
They have stayed my feet on many a brink,
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-bye."

Oh, brother of mine, in the battle of life,
Just starting, or nearing its close,
This motto aloft, in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us errs,
But, brother, just honestly try
To accomplish your best. In whatever occurs,
Be a good boy; good-bye.

—John L. Shroy, in Saturday Evening Post.

AN APPEAL TO THE WOMEN OF AMERICA.

A World's Rest Day Congress is to be held in St. Louis on October 11th, 12th, 13th, 14th, 1906. In no century of the Christian era has there been such obvious occasion for those who follow the commandments of the Lord in the letter and spirit, to rally for the defense of the fourth commandment: "Remember the Lord's Day to keep it holy."

Christian people are, as never before, lax in their manner of observing this day. It is used as a convenience by business men, and our leisure class, ceasing to keep it with strictness, utilize it for social functions. A generation hence, if the widespread neglect of the Sabbath is not checked, the people of our country and of other lands, will have lost a precious gift to man, a rest day for all—for the laboring man and the professional man, a boon beyond words. And the beautiful home-day, the family's weekly day of love and reunion, will have gone.

Therefore, the Woman's National Sabbath Alliance, appreciating the need of concerted action and concerted prayer, urges all Christians to remember the Rest Congress to he held at St. Louis in October, and begs that it may have the sympathy, support and intelligent interest of all Christians. Whatever as an Alliance we can do, will be done in its aid, and we urgently commend it to our membership and to all who honor the Sabbath day and strive to keep it holy.

Margaret E. Sangster,
President Woman's National Sabbath Alliance.

EXECUTIVE COMMITTEE OF THE TORREY-ALEXANDER MEETINGS

Through the courtesy of Dr. H. H. Bell, president of the San Francisco Ministerial Union, we have received a list of the Executive Committee of the Torry-Alexander meetings. The list of strong names here published is a guarantee that the meetings will be successfully directed:

Ministers.—Rev. George C. Adams, D.D., Rev. John Hemphill, D.D., Rev. George W. White, D.D., Rev. E. K. Strong, D.D., Rev. Fred W. Clampett, D.D., Rev. P. L. C. Hansen, Danish, D.D., Rev. Wm. K. Guthrie, Rev. J. S. Thomas, Rev. A. A. Burleigh, Rev. I. H. Hadlock, Ph.D., Rev. L. J. Sawyer, Rev. Frank S. Ford, Rev. H. H. Bell.

Laymen.—Mr. Rolla V. Watt, Mr. Wm. G. French, Mr. Henry J. McCoy, Mr. C. B. Perkins, Mr. J. B. White, Mr. B S. Hayes, Mr. J. W. Hatch, Mr. George Fraser, Mr. George L. Underhill, Mr. A. S. Johnson, Mr. J. L. Rodgers, Dr. J. L. Rigdon, Mr. W. T Wiley.

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MY GOD.

By Lois Matilda Buck.

Thou art a God of joy:
God of the dawn on the sea,
When the white waves run to the light,
Call to the day that will be.

Thou art a God of strength:
God of the strong, silent peaks,
As they stand uplifted in white,
Hushed by Thy voice as it speaks.

Thou art a God of love:
God of the unfound flower,
That unfolding into Thy hand
Blooms as in garden bower.

Thou art a God of peace:
God of the hush on the night,
When the land lies still at Thy feet,
Trusting to Thee without sight.

Thou art a God of life:
God of my own beating heart,
As it surges in yearning to Thee
Kneeling in worship apart.

—The Christian Advocate.

"Almost all Biblical difficulties have their roots in our unwillingness to translate the Bible into life."

THE FIRST QUARTERLY REVIEW.
First Quarter. Lesson XI.
March 18, 1906.
DAILY READINGS.

M.—The shepherds find Jesus. Luke ii: 1-20.
T.—The Wise Men find Jesus. Matt. ii: 1-12.
W.—The Boy Jesus. Luke ii: 40-52.
Thu.—The Baptism of Jesus. Mark i: 1-11.
F.—Jesus Calling Fishermen. Luke v: 1-11.
S.—Jesus' Power to Forgive. Mark ii: 1-12.
S.—Jesus Tells Who Are Blessed. Matt. v: 1-16.

"The Finding of Jesus" might be taken as the general topic for all the lessons of the three months just closing. The shepherds found him. Their very occupation led them to be reverent and contemplative. The moral earnestness of the shepherds expresses itself in the exclamation, "Let us go and see." * * * The Wise Men found Jesus. On the dark background of Herod's murderous jealousy and Jerusalem's cold indifference the moral earnestness of the Magi shines with pleasing luster. They took a thousand mile journey to find the Babe. Neither Herod's jealousy nor Jerusalem's indifference nor the mean place of the Nativity daunted them. * * * The Boy Jesus finds himself. Arriving in Jerusalem at the feast, it was not the prodigious mass of humanity assembled there, not the golden and marble temple, not even the solemn and speaking ceremonial—not these, but the Messianic idea and the dawning consciousness, "I am he," absorbed Jesus and made him oblivious to time and place and human relationships. * * * John Baptist finds Jesus. When he was at the very zenith of his power, his congregations largest and his influence widest, unexpectedly one day Jesus stood before him asking baptism. John started back in self-depreciation, at once recognizing and acknowledging the infinite superiority of the one who stood before him. * * * The tempter found Jesus: It is indifferent whether one believes this an approach of a literal devil, or a figurative description of a moral struggle entirely subjective. It is enough to know that Jesus triumphed. It was the victory of humanity, not of deity—and so was our victory as well as his. * * * The disciples found Jesus: Their previous calls had been preliminary and progressive, but this was final. He had had a rupture with the ecclesiastical establishment and must needs organize his followers. He prefaced this last call with a thrilling pictorial miracle which significantly taught them what they must be and do. * * * Sufferers find Jesus: A miracle mercifully wrought upon a poor possessed one in the synagogue at Capernium was a silver bell whose notes had sounded in every shadowed home. Power to forgive is found in Jesus: To the paralytic, let down through the roof by the faith and persistence of his friends, Jesus' first words were indescribably comforting: "Son, be of good cheer." But there is a surprising change in the formula: "Thy sins are forgiven thee." It is a categorical, authoritative remission of sin. It was Jesus' gauntlet thrown at the feet of the Scribes. * * * The people find Jesus a divine teacher: The Sermon on the Mount is an inaugural. It irradiates the fundamental principles of the kingdom of God and prescribes the character and conduct of its subjects. Jesus' ideal was the exact reverse of that popularly entertained. The people wanted an objective kingdom. He showed them only a subjective one. They wanted one of brute force; he unvelied one of meekness, unarmed with carnal weapons. In his brave enunciation of a superlatively unpopular ideal he was carrying to its final conclusion his victory over the tempter who had shown him a short cut to power by accommodating himself to the commonly accepted notion of his kingdom.

JUSTIN, MARTYR AND APOLOGIST, 100-165 A. D.

"The blood of the martyrs is the seed of the church," is verified in the conversion of Justin, for it was sight of the dauntless death of Christians that convinced him. With his accession a new element of strength came into the primitive church. It was the power of philosophic disputation. Justin was versed in the substance and methods of all schools of thought of his day. He felt his mission to be to educated heathen. He wore his philosopher's cloak to the end. Two of his disputations are especially famous: One at Ephesus with Trypho, the Jew; the other at Rome with Crescens, the cynic. He was an apologist rather than a theologian. He defended Christians rather than Christianity. He was full of his subject, and, while always respectful, was utterly fearless of consequences. The value of such peculiar services just at that juncture cannot be overestimated. Nothing can surpass the nobility of his apology addressed to the emperor Antoninus Pius. It begins: "In the name of these unjustly-hated and much-abused men, I, Justin, one of themselves, present to you this discourse and petition. Our duty is to make our deeds and doctrines fully known; yours is to investigate our cause and act as a good judge." Justin was born in Palestine, probably of Roman parentage, martyred in Rome between 148-165 A. D.

A LITTLE EMBARRASSED.

Few acquit themselves nobly in their maiden spech. At a wedding feast recently the bridegroom was called upon to respond to the given toast, in spite of the fact that he had pleaded to be excused.

Blushing to the roots of his hair, he rose, intending to say that he was no speech-maker, but, unfortunately, placing his hand upon the bride's shoulder and looking down at her he stammered out his opening (and concluding) words:

"This—er— thing has been thrust upon me."—Tit-Bits.

DR. TORREY'S ANSWER.

One night in England Dr. Torrey received a note for the question box to this effect: "If you are so good as you pretend to be, can you walk on water?" And scrawled across the note was "Don't you dodge this." Dr. Torrey read the question, "Can you walk on water?" and replied, "Yes, my friend, a great deal better than I can on whisky."—Ram's Horn.

Make yourselves nests of pleasant thoughts. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy—houses built without hands, for our souls to live in.—Ruskin.

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I know not by what methods rare,
But this I know—God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with him alone
Whose will is wiser than my own.
Unknown.

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